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lives, and are unknown to **Pos**
Victor Cousin is not such a man.
talized his name by great services a
works; but those who did not live
cannot imagine what a noise he m
world while here. He liked this no
courted it. I remember that on t
of the Revolution of 1848, when
political and social discussions r
the noise he made with his phil
religious discussions, he tremble
being forgotten. "It is neces
one's self," said he to me. "I
that we need to show ourselves."
need" as the king says "we w
was Minister of Public Instructi

There was a great dearth of literary
public instruction had stopped during
terror; the few self-educated men
by the army or by the administra-
y one had been enlisted in one way
Hardly a man was left at liberty.
how, at the time of his gradua-
or five years after Cousin, — the
atched at the pettiest scholar in
ding material for a man of let-
a fine time to show one's self;
dden by a crowd. The same
teaching profession. Under
ut the only college professors
Villemain, Joseph Victor Le
et; but how much they are
ere were no public lectures.
unded or revived "The Ly-
once became very popular.

main had a public lectureship
lar. La Romiguère's lectures
were as renowned among the w
daloue's sermons' had been.
Lacretelle's course in crowds, ti
pelled to forbid their coming
Collard never had more than
He spoke well, with a certain
assent but repelled infatuati
he spoke well, I am in error
said is, that he read well.
when people saw and heard
was prodigious. He looked
Imagine a slender youth of
an expressive face and bla
during the first moments
gradually warming to his
audience see his mind at

had enthusiasts, and even fa-
usiasts, be it observed; I do not
— his disciples were not very
very faithful, — neither do I say
had but few. To offset this he
of admirers, and before long as
s. That Revolution which had
heads and challenged all beliefs,
the new generation enormous
ds. Cousin was the first pro-
phy with the courage to speak
politics. To begin with, he had
then living ideologists and
La Romiguière, both claiming
French philosophy. Cousin
there was also a French geome-
bigots took alarm, as he found
when once they had obtained
tage. The conservatives also
en the more liberal ones, —

This chorus of praise and popularity which is more fame, and is not always Cousin owed his popularity his fame to his solid merit

Victor Cousin was born 1792. According to the birth, which I have in a jeweller's son. It is a phias that he was a watch Jacques Rousseau. His jeweller, who may very employed at a watch often told me that the ironing, and Cousin his parents' lodgings way resembling a ladder their business, they were ing people. He had

conscience. The truth is that at some time or other, the libretto called, "The Three Flagons," music by Halévy. The score was composed, and the libretto was written. I do not think Cousin ever had any relations with music. He had been in his classes, and men were so numerous that he was offered a place in the State Council, — a sure road which he preferred to enter the Normal School, which was first opened in 1810, at the time he left college. He is said to have taken the first place in the first professional examination, and it may be added that there was no other examination properly so-called.

phy in the Communal College of
"But I was not willing," he added, "to
streets of Paris." Behold him, then,
at the age of twenty as professor of

had been some thoughts of appoint-
professor of philosophy, a fact which
icates the status of philosophical
at that epoch. Not only could he,
age, have formed no doctrine
but he did not know, even by
ctrines of others. He had picked
only a few cursory lessons. "I
urse in philosophy at nineteen,"
is, in his second year at the Nor-
There were no courses in phi-
lyceums, where they were not

promised me peaceful successes, to plunge
into a career in which storms and disas-
tments have not been wanting. I am not
branche; but I felt when I heard M. Ro-
miguière what Malebranche is said to
felt when he happened to open a treatise
Descartes." It would seem that in
ing La Romiguière, Cousin at the same
discovered philosophy. And this is the
truth. Philosophy was not taught in
ceums; the Faculties had just been
— or re-established, as some may
say. The ideologists and the followers
Condillac were already about to be
had never had more than a limited
Nothing was known of ancient philosophy
even of our French philosophers

had done for Malebranche, and what
guière was doing at this very time for
cousin. France was in very great need
establishment of chairs of philosophy;
nged in advance to the first teacher
red, but a teacher she must have.
ures us that the Normal School was
Romiguière in 1811, and for Royer-
1812. It is easy to guess who
school toward La Romiguière the
nd toward Royer-Collard the sec-
as the professor of Greek. He
the power of making proselytes
guished him throughout life.
is acting professor of Greek during
and that year he had as pupils
is, since Director of the Normal

group of
fellows as pupils.

Jouffroy having ceased to be
authenticity of the Catholic reli-
wanting to believe its dogmas,
to receive them at school from
philosophers, no longer impose
but demonstrated by reason
spoke to him only of the ori-
felt greatly defrauded. He w
to find the hidden relations
are apparently the most life-
stract philosophical problem
living and most practical qu
plained bitterly of teaching
make a point of avoiding
lem, perhaps the only one
"M. de La Romiguière ha
phy from the eighteenth

enthusiasm
ne, that I dared not show either
my disappointment."
seen at once what the ques-

of ideas led up to, was filled
That his was a soul which is
pretext for its enthusiasm, for
that he was enthusiastic
whose lectures were no more
attractive. After two years of
Normal School he was already
e career of public instruction.
ose him as his substitute in

315).
s date must be assigned the
sode in Victor Cousin's life:
e royal volunteers. This was
; it was neither brilliant, nor
fatiguing; he went as far as

more than in anything else
those whose intentions are **u**
whole life, in spite of appeara
trary, was consistent with th

He entered upon his put
after a very insufficient pre
had hardly lasted two year
once that, besides La Romi
Collard, he had as a m
though he did not make
teach philosophy, had not
for the gift of observing
and for delicacy and pr
logical judgment; this w
the only one of Cousin's
not personally known.
La Romiguière to study s

He learned German, though he never
t well, and began with infinite pains to
er Kant, not in his text, but in the bar-
Latin of Born. He had not finished
cipherment when he announced lectures
's philosophy. What he had not read,
sed at. As at the end of 1816 he
ehind him Royer-Collard and Maine
so at the end of 1817 he thought
d passed beyond the philosophy of
he desired to go and study on the
ew German philosophy, the phi-
Nature, which Schelling had just
the ruins of Kant's school. Every-
ted him toward this new master;
is that before having studied this
he felt drawn toward it by the
own ideas.

Germany on fire, he tells us.

row, seem the very image of
g back upon itself. "On the
added, "he was not especially
liked him and he liked me."

y be imagined that the whole
was full of this philosophy of
d: "It is true; it is the true."

egel led him to Plotinus, —
ceived, without intermediary,

ce. It is still in the name
at he judges, in the follow-

eat schools of ethics and

filled the eighteenth cen-
of Condillac, — which is

— the Scotch school, the

Kant and Fichte. He

dependence, because he

violent reaction. The party
to frenzy, decided to tamper
law, with the freedom of th
with individual liberty. Th
Guizot, Cousin, and Villema
siderable crowds, in which
nated but towns-people we
hot-beds of liberal agitatio
to arouse suspicion. He
tised and taught; here
to love revolution^{nary} r
to be sure, of 179³, but
which, as havin^g th
and given free **Play**
now in power affected

," — "My friends and teachers,
sophers of our century. "
ousin's third visit to Germany,
rked by an entirely unexpected
was arrested by the Prussian
ised him of preaching Carbona-
suspected that he had come to
nize a plot against the gov-
gave him a regular trial, but
ere secret, and not even the
vn him. He remained six
nd it is likely that he owed
orts of Hegel, who espoused
zeal and friendliness. We
orments this imprisonment
combined with the uncer-
ust have caused to a man
pt out of political turmoils,
imagination, an imperious

... from this chair was one of the first
a party no longer in power. To-day,
revival of the constitutional hopes of
[applause], I return to this place with
rejoicing, and in my loyal gratitude
of publicly thanking my coun-
d ministry. . . . As I look about
myself the justice to testify that,
omotions of our epoch, amid
ances of the political events in
have taken part, my wishes have
ded by these walls. Wholly de-
phy, after having had the honor
e in her cause, I come hither to
her, irrevocably and without re-
remains of my strength and of

... pushed his boldness to rashness,
... the passions of youth, and opened
... looks on every side. The next year
... with long strides over the history of
... ; and returning to Locke after hav-
... back as far as the Oriental schools,
... sound, irrefutable, and — by a climax
... tractive refutation of eighteenth cen-
... tionalism. It was at this point that
... tion of 1830 stopped his teaching,
... d it forever.

... as sincere when, upon his reinstatement
... chair at the Sorbonne, he expressed
... to the king and the Martignac min-
... nistry was liberal, in the sense
... unwilling to go back to the Old
... submit to the clergy; but it was
... elder branch of the Bourbons
... the greatest respect for religion,

tion in 1822 by the government's
acts, surely shows how hard contempo-
rarians find it to understand one another.
Minor impulses hide from others their
tendencies. M. Guizot was liberal, to
say the least, but he was in a higher degree conser-
vative than I say the same of M. Cousin.
The latter was then especially interested in
the question which the clergy was waging upon

The clergy would fain control
or suppress it. M. Cousin, while
recognizing the claim of the
clergy to a State
the advantages which the Charter
afforded them, and even allowing them a
say in the direction of the schools,
refused to let bishops sit in the Chamber of
Peers, and thus maintained, in opposition to

also felt this, as they proved by
tions. First by his dismissal, and
Prussian imprisonment, he was an
lutionist in spite of himself. It is
always end by having the opin
are accused of having. M
regarded by many as unde
in his opinions, appears to
to have been very consis
and very straightforward in
who assert that he was a
a ministerialist, base the
rumor. It has no ot
perchance, some of th
that will escape a n
who passes his life
Yes, Cousin could no

... of the organization of the Academy, he was
... and Political Sciences, in 1832. The
... year to be one of its first members. He
... Minister he was called to the peerage. He
... 's cabinet of Public Instruction in M.
... needless to say with what sentiments he

... the approach of the February Revolution
... an eye-witness assures me that, dressed
... he followed M. Odilon Barrot as far
... Tuileries. The costume of the peer is
... that he went is certain. His object,
... was to assure the king of his fidelity,
... to give his support to his friends,
... M. de Rémusat, and M. Duvergier
... who at one time thought it pos-
... a ministry with the aid of Odilon
... returning, he fell in with a band
... while

... says, "declares himself an eclectic
is that he had three masters, —
re, Royer-Collard, and Maine de
orrowed something from the last
he first nothing at all. What be-
the famous principle that every
by what it affirms, and false by
" Pierre Leroux is quite mis-
borrowed much from La Romi-
rst place, he derived from him
hological observation; and sec-
l from him to study and know
f sensibility. He owes to him
ther masters, since he owes to
is method, and a large share
an nature on which he bases

well understood the importance
gy, he made it the basis of all his
but he did not pass long years,
and Maine de Biran, in looking

During the first years of his
n at the Normal School, he did
id the question of the origin of
hological question if ever there
ouffroy, who was then his pupil,
terested in the problem of hu-
l gloomily, "He puts philoso-
" Jouffroy finally got used
remained in it, while Cousin
nd passed over the Scotch
to Germany to be initiated
hy of Nature.

usin had learned the Greek
e taught there. He did not
because it was not taught;

their necessity the more difficult it appeared to him to know whether this necessity rested on the *ego*, and from which there is no escape, settled anything beyond the being of the mode of existence of the *ego*. It is impossible that we are so made as to doubt the existence of an imaginary *non-ego* if Berkeley had set up this hypothesis; and had occurred to him that we have no way of getting out of the *ego* in order to judge of the truth of the *non-ego* will be more than a probability. According to him it is ten to one that the *non-ego* exists, but what matter, said he, since the *non-ego* produces on us the same effect as the *ego* it was not so easily satisfied. He

... Biran, he ...
ideas astir beyond the
to them some ideas which
discoveries, and which —
settle the conquest of
and all.

as of his own the imper-
an reason held the chief
in establishing this, he
view the different catego-
ricing them to two: the
ce, and the principle of
is nothing but the ac-
at laws of causality and

reason to one of the acts
I perceive at once that it
give a phenomenon with-

rests at the same time upon
ds from God and condescends
rs to consciousness like a guest
from an unknown world, and
rld not only intelligible but

assed through reflection, phi-
spontaneity, and throws upon

“The universal harmony
of man gives it breadth and
re divorce of ontology from
ulation from observation, of
on sense, ceases in a method
on through observation, to
sychology, and afterward
on by speculation, psychol.
[his method, setting out

a chosen few.

Once confident of the existence of the *ego*, thanks to the impersonal and having through this of ontology with a solid basis to organize ontology as a find God. We shall find order to make His existence enough for us to have the

God is in every intellect think without thinking of the *ego* without thinking conceive the *ego* and the as causes, nor conceive than as in a substance.

ego, of the *non-ego*, and of God. expresses this by the following formula: "The first act of consciousness, the personality in its triplicity is met, as it were, face, by the ontological unity in its simplicity," — which is the finite, the finite relation.

It appears as substance and cause of the universe because the universe cannot exist without substance and by a cause. Can the universe exist without the infinite conceivable without the effect; the absolute without the effect? If, to simplify, we imagine God without a God who can be a cause

an absolute
eternity and
and life, indi
middle, and
existence and
and finite bot
at once God,

This state
has resounde
against eclec
All of Cousi
style. It see
new and abs
liness is in
subject, and
elevated in p



ent,—that is, the universe. “If God
self absolutely indivisible, He is in-
d consequently incomprehensible,
comprehensible is not to be.”

ms later on to have returned to
hensible God of the Christian
e absolute unity of the Alexan-
atic schools, to the doctrine of
ven to that of creation *ex nihilo*.³
on does not establish a separa-

of the Muses,” from Lucretius I. 926 :

eridum peragro loca nullius ante
o.”

es’ by-ways lone I traverse, — ways
sworn.” — TR.
ng Nature.”

³ From nothing.



Whether it comes from philosophy, which reached its most perfect form by the lapse of personality. Such are the four great systems that make up the history of human thought: sensationalism, idealism, scepticism, and mysticism.

These systems also fill the history of society. It begins with simple faith; it passes through the epochs of analysis and discussion, terminating in criticism and negation, and it takes refuge at last in the affirmation of a higher faith. The most perfect form of society, as of philosophy, results from a final synthesis of all the elements of the epochs. A man arises who, as writer, legislator, exerts enough sway over the masses to induce men to advance from de-

taking psychology as his
eclecticism as his method, his doc-
- the reduction of the categories of
the two principles of substance and
the existence of the *non-ego* based
impersonality of reason; a God,
gent, personal, who is a necessary
necessarily a cause; a system of
iving freedom as its condition, duty
the immortality of the soul as its
or a philosophy of the history of
the constant and regular succes-
four primordial systems; for a
of the history of mankind, the glo.
success; for a political system, —
at variety without unity which is
that unity without variety which

authority. To democracy, we must
equality before the law, — the right and
means of rising by dint of capacity and
In short, we must form a government
into one happy family forms of gov-
t that have long been deemed hostile.
tem, by which all questions are solved
to the same principles and the same
eclecticism. It is altogether a mis-
y that M. Cousin has given us only
of a system, and fragments often
ry; there are few systems so com-
acing so many details, and reducing
sily and so faithfully to a single
I do justice to the beauty, the
ne symmetry of the system, while
time I believe that a great many
itions making up this philosophy
estionable.

cal because they never see
of the reality. M. Royer-Co
the claims of reason with
Cousin now urged these
dor; and the refutation of
any other lips would hav
from his lips irresistibly

When Cousin reduced
reason to two, and pres
only causality and substa
he had made a great ac
I think with him that t
us the idea of cause;
nomena. Consciousne
of cause, together with

nothing necessary follows in
ons. By collating certain obser-
a form a general law, but a law
only a summary, a total; it is
The voice commanding me
to prefer pain to pleasure, to
interest and even my life to the
is an inner voice resounding
of my reason, and speaking a
e from that of the world. I
Kant's school that freedom as
must submit to the yoke of
duty cannot be inferred from
duty is the sovereign master.
principle of the good, which
a reason alone, be derived
of causality or from the

beside what is classed with the good
this speculation, by which the idea of
would be reduced to the idea of
ceeds from the idea of the good, and
from the more and more vivid and
apperception of it formed by re-
say as much for the idea of the good
which is not identical with the feeling
present and the agreeable. It is
peatedly experiencing sensations
my senses; it is by the conception
independent of me and of every
ligence, — an ideal better understood
kind is elevated and purified,
mankind can neither originate

M. Cousin naturally attaches
tance to the solution which
he had found to Kant's fam

pay no heed. If the soul did not
em at all, they would be to the soul
s if they were not. In the spon-
e the soul has a confused concep-
1, and in the reflective stage a
ption. It is only a difference of
shade of difference rather than

To make myself understood I
ourse to extreme cases. Some-
ns that a word is addressed to
lo not hear. The speaker has
when we perceive what he said.
sation produced by the spoken
ognizance of the existence of
ithin us, an interval has oc-
ct that this cognizance has
ification of our sensibility,
ct, only after an interval, is

...sist upon it and underst
...solve to know its nature
...fically. To this end we
...c, modify it, while seeki
...its variations, and com
...pects. The spontaneous
...act are two very differ
...between them can ea
...flection. This distinc
...and interesting
...be drawn from **Psy**
...speaking we have **it**;
...mind to deal **we**
...degrees of the **w** with
...spontaneous **sa**
...state,



of all rationalistic philosophers, —
can only be presented and become
us through the medium of a phe-
In other words, without reason
not exist; without the phenome-
d not be perceived. This is pre-
sin's teaching. Reason is the
infinite, as the senses and con-
the faculties of the finite; but
consciousness cannot produce
the reason, and reason cannot
as inherent in itself without
culties. The whole man is
non of man, in sensation,
will; and the whole intel-
intellectual phenomenon,

inspiration like the *ἐνωσις* of the
ns, Cousin cannot appeal to it. He
deal to it in the former case, for
be to subordinate philosophy to
nor in the latter, for that would be
reason in support of mysticism.
is but an illusion. By affirming
ought contains the inseparable
of the *ego* and the *non-ego*, and
ception of every internal or ex-
non supposes the simultaneous
substance containing and pro-
nomenon, Cousin only avoids
passing from the *ego* to the
that of the creation of the finite
— by substituting therefor the
of the confusion of the *ego*
n, oneness, unification.

ion was taught by several id
eism due to indifference was wide
the middle classes and in the army.
e young men, rather than men of
rs, who felt agitated by the desire
or at least to understand. **The**
niversity, by virtue of its consti-
ted the Catholic doctrine as the
instruction. All those who were
e century learned these doctrines
at college. When they went
they almost invariably found a
ing either atheism or indiffer-
rose in these young souls the
which I have just spoken.
was involved; for all royalists
or pretended to be so. To

repeatedly asked philosophers to solve this of Jouffroy himself, and his cousin, who was our oracle, stated the infinite. All his metaphysics and his psychology were full of religion, and maintained with great care between the two principles of the indecision; but at the same time he was as necessary. His own beliefs did not differ from Christianity; at least he believed this and wished it to be so. In the various philosophical systems he published up to 1830, there is to be found creation and nothing else. These words are

if we think of it. Cousin then had settled all by saying that necessary to God, just as God to the world, — a theory wondrously *natura naturans*.¹ Amid the cry of pantheism was uttered. In his preface of 1826, Cousin dealt self with great care, great solicitude; because pantheism was a crime in philosophy, where citizenship, was at that time at the University and in the State. He concluded that he had always held the presence of freedom, in God and freedom implies a distinct but separate.

Leroux on one side, and

¹ Nature produced

admitted the conclusions.
do not see what is gained
referring pantheism to crea-
as out of the question all
ges of immorality brought
s. Charges relating to ten-
owhere so well as in meta-
e quarrels of metaphysicians.
to mention a moralist per-
perfectly irreproachable, I
the pantheist Cousin; and
ay that Spinoza, who is still
ist, or rather more incontest-
t. But could Cousin believe
gible doctrine that this uni-
lf necessary, is yet eternally
l; that this universe, essen-
is eternally produced by a

tion in ...
lucky find for an advocate, but
argument in the mouth of :

By this same argument,
proclaimed the unity of s
establish as firmly as he t
of cause? When he says
a free cause, does he not
famous pages in which h
as necessary for God t
the universe to have a
his "Xenophanes" and
was first inserted as a
Biography," and after
best books, a curious
first supposes, as all l

...mans, God is little more than the
phenomena. To the Eleatics, the
no more than a dream, a shadow,
show. And yet—this saying es-
sin's lips—of these two solutions
as natural as the other; that is
not able to choose between them,
the close of this article he pro-
turn to the belief of common-
thus the last word of science is

proposed in this article he held
philosophical career. We have
declared God's incomprehen-
sible to His destruction, and
necessarily be incomprehen-
sible absolutely indivisible; then
inclining toward the perfect

faith in dogmas. I cut short the
I have cut short my summary
I merely wish to give indicati
man, more than anything else
in M. Cousin.

I have only eulogies to be
damental principles of his
great and pure moralist.
so deeply into questions
of his disciples. But Franc
will leave a luminous trac
directly from him. He
principles with the sure
he unfolded them in tha
he knew the secret,—a
strengthens the soul.

his moral doctrine admirably
ed "The True, the Beautiful,
into which he put all of his
eed be preserved, and all that
ve preserved. As to ethics at
nothing to erase, nothing to
er as he encountered a moral
e same spirit, surely, firmly,
but one fault to find, a se-
ncerns what he himself called
success, — a doctrine in which
neory of necessary men.
doctrine of duty, which is so
e of sacrifice, be reconciled
ion of success? How can
ed from force? The right is
r it is not so. How can the
orce be given a place beside

What sort of morality is this ;
philosophy of history? A ca-
Waterloo transfers to another
the right to impose obedience
to this moment that Bonap
legitimate. In spite of all
theory of success is the co
just as the theory of pro-
Contradiction of liberty.
Such theories demand fre-

and politics, and
It was this same admit
istic saying, "He Cous'
stepping-stones
other, "No one does
the

Some one was
that one was conc
show that Napoleon
there was sti

which is
ne. His heart was never with Napo-
when Napoleon's genius and success
fallible. Cousin felt that Napoleon
enemy of right. In those last years,
soldier of Vendémiaire and Brumaire
d by the mania for universal sway,
lt him to be his country's enemy. All
ad minds were disturbed at this fatal
en the greatest. Guizot sets out for
Cousin, acting with as much decision
a greater obscurity, enlists in the royal
s. He goes to Vincennes to fight the
liberty and to aid the enemy of his
They said one to another: *Ubi lib-*
*patria.*¹ Posterity sees more clearly;
ter disentangled the elements of a situ-
complex. It is for the native country
e foreigner. The foreigner defeated
Where liberty is, there is our country.

banners lead men often
reason. The day when Gar
phrase (his first phrase), "W
cilables," he gained half the b
hon, with all his great talent
polemics that no one now re
up in the two phrases, "C
"Property is theft." He
suffered from them, took
roche, who said to him,
in God," he replied, "
But what could he do
these two sayings he do
and communist. As he
phrases, especially if
The duty of a philo

onalism, rising afterward to idealism,
g through scepticism, and finally plung-
o mysticism. This is clever and brilliant,
ot true. It is philosophical romance.
oras and the Eleatics partake more of
m than Plato; Plato was only succeeded
Alexandrians after a long interval; his
ate successor was Aristotle. In support
theory, Cousin was obliged to trans-
e stoics into spiritualists. He had less
with the mediæval schools, because,
acquainted with them, he easily made
respond to his classification.
ot mean that he was lacking in phi-
al erudition. He was not a rival of
nacher nor of Anse de Villoison. His
s occupied with something besides
al discoveries. Nevertheless he trans-
and edited Proclus and Descartes.

in this study; and with
our joint production, having
more familiar with the world
I found in it more than on
Cousin's knowledge of Greek
of letters, not that of a scholar
Greek is almost a tongue
Hellenist who understands
as Barthélemy Saint-Hilaire
speaking, no Hellenist at
Cousin was impelled
his own tastes as a great
istic philosopher; it was
that he edited Proch
studies on Abelard and
cidents in his life, — the
script, a controversy

its beginnings, but
when pushed to its ultimate
If opportunism means that every
be done seasonably, at an oppor-
is a platitude; if it means that
ange with circumstances, and pre-
opinion serves our ^{own} ~~turn~~, it be-
neficial thing.

Some way every one will accept
it is solely a question of taking
school whatever there is in it that
insensible. But professional eclec-
greater depth of meaning. They
ing down the principle that each
by what it affirms and false by
s. This seems very profound;
a bit of useless verbal jugglery.
ey say, is true in that it affirms
of matter and exactly defines
is false in what it denies, for

mistaken throughout. What
formula? Let us take an ex-
particular doctrine, that of
stance. Malebranche denies
of spirit on matter; he is
denies. He affirms phy-
sion; is he right in what

The first claim of ecles-
be rejected. The second
is already discovered. A
new is to be found. A
through the four systems
and seek them with a
into one general synth-
mula is still stranger

sively to Plato or to Aristotle?

M. Cousin himself? That we usually study the human consciousness his book is more instructive than which are piled up in libraries. The their second formula, fall into which consists in attributing to what is true only of a part. It is many truths have been discovered; that there are none left to be said that we are reduced to live

educated with eclecticism, a man is inclined to think for himself, but schools of teachers utterly opposed to another in a settled spirit of

echo repeating all sounds. Intelligence, for he admits all will, since he belongs to any him. I know very well that turing eclecticism. Cousin Leibnitz before him, had too much native force, tendency. For them, ecl philosophy, but an aid to ph masters of opposite tend they excelled in harmc selves were masters. T they were poets, like They escaped the disa od, thanks to their in At bottom, in Cou

and the mind upon the body, nor
rite creates the finite, nor how the
the infinite, appeals to it in prayer,
tervention, or profits by its guid-
peats, as all philosophers do, that
the science of causes. Philoso-
ses, shows the effects of causes,
assifies causes; but it never ex-
t is the nomenclature, not the sci-
. It knows the *how* of nothing.

in his profound and admirable
or Cousin, asserts that Cousin
the metaphysical fever. He
ly from 1814 to 1830. It was
-long enough, I think, for his
hysician. The fever abated in
t his hand to the government
e fever for discovering the se-

There is no amount
explanations he hesitates
in the *non-ego*; he
sions he has drawn
the reason are not
tinues to maintain
no pantheist; he
prove it more pe
less on the neces
of substance.

Broglie should
of metaphysical
edges that they
fused beyond the
society; that
should not u

old. At this time he held no
and practised no profession. For
his time was wholly his own. He
use of it by beginning his trans-
Plato, by editing Proclus and Des-
his friends, his former hearers,
at the Normal School, thought that
profit by his freedom to compose
ctrinal work. When people saw
employed on works of mere erudi-
appointment was general. "Every-
rised and discontented," said Jouf-
Globe" article. "Whatever time
oes not employ in writing a book
y, appears to every one lost time.
entiment at first," he added, "and
to believe that it is lost time for

given to third-year students in philosophy rarely more than two or three. It was not a course in philosophy nor a course in the history of philosophy. It was a drill preparatory to the examination for fellowships. The nature of the course that decided to give it up, because being president of the board of examiners, he could not prepare pupils for examination. In 1836 he gave more than to read with us Book XII. of Aristotle's *Metaphysics*. He did the same in 1837; and that was the last year he taught at the school. He often talked of something like what we were reading. Now it was a revolution in philosophy that he suddenly made, now one in literature; he would talk with us of drawings and paintings, which he used to do in his lectures to the younger students. Cousin's lectures were

writing: he did not write his
ical work. This mere fact is of its-
proof. He multiplied new edi-
posed prefaces. When these pref-
to doctrines, they are mainly on
ive. His tone is that of the super-
not that of the professor. His
sophical work is his translation of
his volumes on Abelard, or his
Pascal; that is, philosophy trench-
rature, the history of philosophy,
rather than doctrine. By degrees
s his former courses of lectures,
s they were delivered, sometimes
systematic form, as in the case
e, the Beautiful, and the Good."
k closely at these publications,
their aim is not to extend his
vancing new views, but to tone

o these words: *Sic quoque docebo.*¹
anner M. Cousin could say, when
o be a professor in order to be-
ader and inspirer of all professors,
but extending, and in a manner
his instruction. Let us form a
tion of the moral and material
hat time; for since then nothing
oduced that resembles it even

M. Cousin passed for a very
profound philosopher, who had
his thunderbolts ideology and
and founded for ages to come
of philosophy. He was not so
of in Germany, where he was
sed of cribbing from Schelling
us, too, I shall teach.

... could be brilliant
... way. This great orator, this great
... was hostile to the enemy, — that is,
... counter-revolution; he had made the
... of the Restoration tremble; he was
... phet of the liberal party, the teacher
... aler of the future. He was the verita-
... of the students, and, though these
... en did not know it, he was at the
... the idol of society, for which he
... profundity palatable by coupling
... dless charms of manner; he was,
... writer of high rank, — something
... ot always be said of talented ora-
... hy to understand Plato, and the only
... ime worthy to translate Plato.
... July Revolution he did not again
... hair. Every one reckoned him
... tors, although he had not been

the Brutus stamp, devoted
all and pitiless to themselves
likes to pamper them, to m
to deck glory with all the t
glory. The multitude took
with Cousin; it was pleased
the age of forty, a member
a Councillor of State, a p
Professor in the Sorbonne,
Normal School, and a m
Council of Public Instru
fessor, born in a garret
tion, became on a sud
pleased the people in
He was one form of th

er and prestige conferred by all these
The Revolution of 1830 had taken
ch of their meaning; but the Revolu-
848 made them meaningless. One of
Philippe's peers was a mere upstart com-
a peer of France under Charles X.;
ators and State Councillors of to-
admit of comparison with those
his Philippe. That the University
its bench of bishops in the Up-
- M. Villemain, M. Cousin, Baron
orges Cuvier, — seemed in itself

In Parliament, M. Cousin could
against a field-marshal, and
hal had to mind what he was
ardly anything is so far from
nd customs as the old Coun-
struction.

discipline, grant an exception
in fashion, all rules and regulations
regulations are sent to their
addresses on Monday; on Tue
and on Wednesday they can
be seen in the "Official Journal"
of the institution, giving all the
names of the directors, and all the resp
sible eight councillors, whose names
are well known; who do not even

When M. Cousin entered the
council, the councillors numbered
thirty; they represented a department
over which he had absolute authority
and were men of letters and

for such work he had eight council-
ht ministers. The instruction in phi-
was entirely under M. Cousin's control.
ed his decisions, read them to his
s for form's sake, and sent them by
y to the minister's office, where they
ed by the minister, also for form's
ne sight it would have been to see
disputing M. Thénard's orders touch-
try, or M. Thénard putting in his
Psychology!

n used to say that the instruc-
osophy formed his regiment; but
a regiment whose colonel was
France. He had every hold
nbers of this regiment. In the

occupied a fine suite of rooms cr
his books; the Normal School was
his do.
away, in the shabby and ruinous
the old Du Plessis College, which
nexed—in the eighteenth century
of the reform of the old Unive
College of Louis the Great. In
buildings that Cousin had beg
in 1814 as Royer-Collard's
the little room with which I
had been satisfied became
ately too small for him, a
obliged to reopen the grea
bonne, which is inconvenie
the Du Plessis College ha
doned by the faculties, th

communicated directly with the *Col-
lis* the Great, which supplied the
th victuals, and gave them the
ospital and chapel. In the course
here were three recesses of a half-
luring which the pupils kept walk-
up and down this long alley, and
great rate about politics, or about
, which was hotly discussed, or
bbé Lacordaire, who had not yet
Dominican, and was beginning his
Stanislas College.

M. Cousin was seen coming in
to call on M. Guigniaut. The
led at the sight of him. He ap-
ll because he was very thin, and
re the strangest costume imagi-
e a gray hat and a long great-

held responsible for their, and
popularity, which should have
able, rather suffered from
So long as M. Cousin was
felt oppressed by the dread
misfortune. I suppose the
ral result of the proximity
ter. When the proximate
like to accost the master
to walk fast, some one
rapidly, brandishing
the top of his
speak by the voice
ever ideas came into
words first offered,

ceremony, he received him
friend said with real emotion
am to see you!" Cousin's love
that you have seen me —
outside are longing to have
That was too much for this
of France. He started for
"Very well," said he, as he
them Simon. He is my s

Cousin came in prom
Sunday morning to give
lecture. At the stroke
see the cane, the gray
can great-coat coming
the alley. We await
tween the ground-f
two little rooms in

re four of us, — Saisset, Lorquet, Bou-
I. Saisset, afterward the translator
and the author of many fine articles
" *Revue des Deux Mondes* " and of sev-
ent books, died quite young, as titu-
or of Philosophy at the Sorbonne,
ber of the Academy of Moral and
ences. Lorquet died a few years
retary of the Paris Faculty of
atron, who became a distinguished
dead too. All the pupils but me
their master.

translation of Book XII., each
is remarks with entire freedom.
rse, took the leading part in the
discussed the subject like one

we were still there at one. suddenly take his hat and say to the Luxembourg." This the way, to dispense with dining at the Luxembourg, he began again *fit*. I think he often forgot what he was saying and talked to himself. He was fatigable, having the same duties and the same strong exertion for three or four hours of this kind at the beginning. He left me about half past five, and went to dress for the evening of his friends in high spirits. He was about the streets until about eight o'clock, dining at the Normal

necessary complexity of races

He talked much to us about
was our professional policy, and
future behavior toward His
fect, and My Lord Bishop.
of anything else during the

"You will go first to see
mistake; you will go first
the Prefect, who is your
will say, 'Your Honor, I
or you might even say
Cousin has instructed
the government can
may perhaps be though
made a wry face,

ses, and that religion is necessary for
ple. Religion is even necessary to
y to open the way for it or to com-
ction.' " And then came some very
ions about the two immortal sisters;
om Cousin that M. Thiers borrowed
us wine of which we had the first
were too full of philosophic arro-
preciate what was really able in the
ut into our mouths; we thought
shop's astonishment if we should
eat him to a domiciliary lecture
and of Cousin's own consterna-
g from the bishop that a petty
ilosophy, fresh from the Nor-
d taken it upon himself to

that his pupils at the Normal
fectly free not to read his b
might discuss them, that he
diction with a good grace,
as it were, among friends. T
Since Damiron says so, it w
Damiron's time. It was all
freely admit; it was even
chums. Cousin had know
miron on the college bench
them as familiars. But la
only as a superior but as
Sometimes one might b
comrade; but if, trustin
threw off constraint, he

colleges **outside** of Paris. He cor-
with all **who** gave promise of a
recommended subjects of study
for the doctorate. He sent lists of
e saw or **suspected** that a teacher
wrong track, **Cousin** quickly faced
It may be that **he** was not very
soldiers of his regiment, for after
not tender; but **he** was passion-
talent and of **philosophy**. No
e power than he **to** awaken, fos-
the love of work. **Jouffroy** had
the same power of **propagandism**.
ence was exerted **only** upon a
f friends and disciples, whose
did not seek to **increase**. He
for the **chosen few**, as **Cousin**
r crowds, **Jouffroy**, when we

philosophy found M. Cousin
as chairman of the examining
year for a quarter of a century
put his old Normal School pupils
and decisive test, but passed judgment
the candidates from other schools
the professors in the royal schools
through his hand for a few
only door opening to a chair
leges, — called
admitted to competition
years at the
as resident graduate for
site. All candidates, whether
Normal School or resident
lege, must be
bachelor of
sciences was

¹ Licenciés ès le

ed; the second proposed ob-
which a reply was made; the
ed an hour; then the lots were
r new subjects and new oppo-
who had the day before main-
es, on this second day stated
those who had stated ob-
ned the theses. These two
ted the argumentative exami-
examination consisted of a
hour, the subject of which,
two debates, was assigned
and drawn for by the can-
s competitive examination
e days, not including the
a. When the competitors

I have witnessed sessions beginning at the morning and lasting until the morning, with an intermission until the mid-day meal, and I have sat many times on the committee with M. Cousin. He not only did attend but he remembered every end of a week, at the end of distinctions, tones, and gestures were all present to him. the members of the committee were when the candidates were remained in session to compare matters. There was renewed



Though Cousin knew how to
better, he knew not how to yield;
but seldom that he bent and flat-
ter, nay, exulted in attack.

From any dispute with him
recourse to raillery, of which he
was wounded; for the alternative
was either to break with him or to
submit wholly, his will was sovereign
in the committee as well as in
the school.

That he remembered everything
of the examination lasted. He
remembered twenty, yes, thirty
things; his memory was implacable.
In why he was so much to be

struggle. When I began
at the Sorbonne in 1839, he
one thousand francs a year,
franc a month.
that I had nothing else
circumstance delight He knei
through," said he.

at
He said to my clas
the square with
"Just look at Sim
ret with no fire, and
he will have any

¹ About sixteen
bear in mind the fact
and that Simon was
plished young men in
dollars.
that the So
at that ti
France. — 2



...ute he had been at the Bourbon
who remained faithful to M. La

Though Cousin knew how to
utter, he knew not how to yield;
but seldom that he bent and flat-
elighted, nay, exulted in attack.

From any dispute with him
recourse to raillery, of which he
wounded; for the alternative
erly to break with him or to
e whole, his will was sovereign
hip committee as well as in
chool.

...that he remembered everything
...itive examination lasted. He
...rything twenty, yes, thirty
... memory was implacable.
...n why he was so much to be

one thousand francs a month. He said to my class
circumstance delight through," said he.

He said to my class the square with
"Just look at Simon ret with no fire, and
he will have any

¹ About sixteen dollars. T
bear in mind the fact that the Sor
and that Simon was at that tim
plished young men in France. — T



reports of their rectors and in-
one of these teachers published
dition, an article of any moment,
if he published a book, Cousin
or at least, to use his expression,

If the performance was worth-
as lost; if there was any trace
Cousin became at once his
rotector. From that time such
no rest until he had shown all

and had, in return, been pro-
tion worthy of his talent. In
er there was not a teacher in
nal college — I mean among
hilosophy — whom Cousin
art. His memory rendered

As soon as a teacher's

The
Cousin...
with
received;
The court
philosophers.
of the
One
sure
Dr. par
had
h
I
century
the
he
and
God
see light, !"
1
Psalm :

received. If no thesis
up, if one's teaching
or if one had got
rate occurrence,
able severity.
as when he said
not of his century
teenth century, the
knew him when
place;" and of
to whom God
see light, !"
1

ion. My schoolmate entered, ea-
ctant, in his great-coat, — I fancy
— in a dusty great-coat dangling
and with a thick volume under
n which he built his hopes of
ime. He walked straight up to
ng everybody aside, and without
ink that he was interrupting a
aid in his most sonorous voice:
ncy, here is *my book*. You have
of it. I apply to you for the
ich is vacant." All were silent
and see this model pedant.
plied, speaking louder than
ook to one of the ushers in
As for yourself, I advise
more of your intellectual

not put in Madame Ancelot's
"I own," said the other, "that
"It was the best thing you
Cousin replied. "I shall not
family," said he to me as soon as
gone. "The wife is a ridicu-
ng, and the husband is a fool."
that he treated Jouffroy, who
chance; he confided to me his
subject. "I don't know what
e French Academy," he said
e no one in view." "Take
nat! poor Jouffroy," he re-
rdly gestures; "if he heard
h to the roots of his hair!"
y other instances. Here is
candidate for the Academy

(seventy-eight years of age)
since Cousin incited us to com-
on the philosophers of ancient
aged scholar, whose only knowl-
o's dialogues was derived from
; translation, was quite beyond
he sole anxiety of Damiron, the
ster, with his wonted kindness
was to display the candidate's
Jouffroy was confronted with
ate and a subject in psychol-
that suited his taste, he argued
gth, with a precision, a clear-
firm and calm authority,
He was sometimes piti-
ed him say to a candidate
im to go over a demonstra-

...rison, anecdotes, came to his
...ds, and he disposed them in an
free and masterly way. He
pleasantry to emotion, and from
ings to minutiae, with such ease
med a matter of course. We
bored, because the outlook
minute; nor vexed, because
vs profit in listening to him.
ation the hearer's personality
t, but the result was wonder-
aid his spell upon you like
the magic flowed, not from
for his body, which was
ontrol, was the peer of his
every tone at command,

ments. One evening in
January, 1840, as he was walking
Gabriel Avenue, he said, pointing
to the beautiful gardens bordering one side
of the street, "To-morrow, perhaps, I shall
be like those." "Why," I responded,
"I shall make a fortune?" "Better than
that," he replied, "to be a minister. We have
just come to-night with M. Thiers. He
insists; I cannot refuse. One
of his friends!" And thereupon
he said to myself that if his Plato
difficulty, the Cabinet was com-
posed of his "Plato" "still unfin-
ished to-day he set out on foot for
whither his servant Louis had
a trunk containing a few per-
sonal effects was his installation!

write a page on Jacquelin
occupied his old chair at
only to preside at the
the General Comp
ten discourse. Wh
past!

He displayed
istry, and yet ma
had been too in
administration of
repair the house
coming into poss

It must not be
what relates to ph
found his way made



to primary instruction, — a department-
which, since M. Guizot's time, had been helped
the most important. He had helped
up the law of 1833, and claimed its
which must, however, be attributed
Guizot. Cousin wrote the law accord-
A. Guizot's suggestions and subject
ers. It is none the less true that
ote it, and that even the statement
is by his hand. He had long had
knowledge of the matter, having
ted with various educational mis-
rmany and Holland, which gave
rts very full of facts and ideas.
he had no changes to make in
833. One of his plans was to
higher primary schools. If time
him, he would have given these

ssors. This was the introduction
of the German system of Privat-
From this corps of fellows has been
present corps of lecturers [*mattres*
e], with the difference that they
appointed directly, whereas Cousin
qualify by competitive examination,
ating the management of the liter-
ntific faculties to that of the facul-
d medicine.

great projects was to have uni-
after the manner of Germany,
Göttingen, Heidelberg, and so
owns, are rivals in learning and
wise in France, he wished to mul-
intellectual activity, to create a
ulties in the chief towns of the
inces. An isolated literary fac-

form of higher education.
not ideas. He was still full
left office, and yet he had not
to produce. Other ministri
tion have done more; not
much in a time so limited
he eagerly courted publicity
him, "You make too mu
looked him straight in the
ing, and began his racket
the noise about his ministri
since he took upon himsel
of the great things he had

He had been obliged
to name a successor in
to appoint a Royal Cou
charge of philosophica

regretted the evening walks we
to take together through these same
the Rue Saint-Jacques; for we used
we called a turn around the square,
peer of France and pedagogue —
pocket two sous' worth of roasted
which we munched in the face of the
who little thought they were elbow
one of the greatest writers of the

fell. The dream had lasted but
It was a hard fall, especially
se all was now lost, — both his
regiment. He declared that he
live by shifts. He had taken
of course, the salary of full pro-
had enjoyed for a whole trimes-
uncillor's place, which Jouffroy

course: he unhesitatingly
place for a member of the Academie
Nothing could indemnify him
in the Royal Council. Its emol-
great attraction, its authority a-
Though he spoke to me with
library, to which he could not
thousand francs every year,
more of the innovations in
regiment. To do him justice
sand francs were as nothing
these innovations, which
breaking. "Jouffroy is a
friend. A great mind if
losopher; a successor to
shade narrower than his

such fewer enemies, — or rather he had
On the whole, there ought to have been
imitation between the master and his dis-
Jouffroy had neither the unwearied ac-
tor the alertness of wit, nor the breadth
nor the varied knowledge, nor the
devotion to his work and his mission,
made *Cousin* an incomparable director.
sometimes that he should have been
the *fifteenth* century, to be Abbot-
Cîteaux or Cluny. Perhaps he
stirred up the Church, though I do
but *he* would surely have adorned
labors and by those of his disci-
it is *that* the University, and uni-

satisfied with what they have done. If true, it is true of petty great men, — of the second class. I have always great men contented with themselves. This is the sentiment Michelet speaks he says that great men have joy and the joy of knowing his own worth; self necessary. One day, a year or 1848, I met Pierre Leroux, who made against the eclectics. "How- said to me, "the whole structure h Cousin. When Cousin disappears whole gang of professors and school will disappear with him." over with rage after this conversation did not think we were of so I repeated the conversation

course I mean the old, the true, the
Council, as it was under Guizot
and Cousin, — in a word, the pre-
M. de Salvandy, under the pre-
it greater, disgraced it by the
incompetent persons. At least
opinion of Cousin, who was
pretended reform. It seems
Salvandy had to do with
M. Duruy was appointed
struction, it occupied
three of the great men
did not omit to mention
bonne. "What a great
upon," said Duruy
constitutional

¹ La Charte
1814. — Tr.

completeness. To thoroughly apply
service thus rendered to philosophy
more, it is necessary to know what
the instruction was from 1810, the
reinstatement in the University,
when M. Cousin took office. M.
I had arranged things somewhat,
but of it was that logic was taught
an anonymous collection called
"philosophy;" some declamations
about God and the destiny of
the pages were read from Des-
fontaines or La Romiguière. Ex-
traneous, which was barbarous, all
rather advanced course in
French appeared as a lowly
Latin, the reigning tongue.

no system was imposed, the so-
being that professors should
the existence of God, his prov-
uality and immortality of th
duty. If a professor had he
of these points, he would
M. Cousin's hand upon him
M. Cousin for this. Neutr
had not yet been invented;
in those days — and, thank
tinue to believe — that th
between neutral teaching

Another point gained
that every professor sh
his own, — the study o
ogy or metaphysics, th
tion of an ancient phi

discipline. It was
We were free only in name
break our necks.

Let M. Janet inquire of
Messrs. Waddington and F
February Revolution cam
Cousin's sway, they were
under his direction an E
of Philosophy, which c
passages from different t
tailed together so as to
complete, and irrepro
handbook was to be c
officially imposed.

have its catechism; i'

How could profes
who had been th

that
Competition, and white bal
reate, they must hearken
turn a deaf ear to the p

This control was very
were humiliated by it.
distressed by the narrow
teaching was confined.
University to be irrep
saw that it was very
professors did not see
as he did, and left t
of averting it. But
purely administrative
are trenching upon
must be studied se

Philosophy as the professor p
ers little to me whether he is ta
in God or not to believe in Him
made a Christian or an enemy
It is manifest that if I am t
the solution of questions, I
there be no questions, I
I desire for my son to raise
ever; it is a certainty is not
Paris, where there is no
make my choice
master teaches.
the choice is limited
either no teaching
choice of a maning
he will answer, "No
So much for the

...tion; for let philosophy enter under
whatever, then farewell neutrality,
philosophy is, by definition, a body of

The state, then, must teach some-
teaches philosophy; and what, pray,
h? Shall its instruction be material-
tualistic; atheistic or deistic? Shall
ing teacher of good moral charac-
with university degrees, and say
e is a thousand dollars, teach what

A pretty situation that of the
er never knew, or does not now
philosophy, if obliged to make
the doctrines of the teacher
his son to him, to follow the
d to find out whether it is
respect, and to withdraw his
professor be replaced in the

ing to the will of the state, and
to the will of their fathers. The
but what kind of a state? A sta
trines. These doctrines, whatever
were the cloak of despotism; for
at that time conceived the idea
in the name of nothing. The
imposed by the state is an
nineteenth century, and will

When M. Cousin was at col
was summarily disposed of.
versity, by virtue of its co
the basis of its instruction th
which amounts to saying
ligion was the state religion
When Cousin began to t
France was under the J

er, and those only could come up
ation who had studied philosophy
leges. There was no room, no ref-
dom, — I was about to say for phi-
ce freedom and philosophy are not
nder. Moreover, freedom was won
before being won for the schools.
on of 1830 abolished the state re-
here else, and left it in force *in*
with only this difference, — *no*
true, — that the University was
Cousin instead of being gov-

ily admitted the despotism
This intellectual kingship
use it had devolved upon
was in his eyes the reign

dom of thought without freedom
For his own part, under the
did not hesitate to make free
religion. But M. Cousin was
professor, but a professor and
professor at Paris, a great
man; moreover, he did not
bold as he was.

He rightly thought the
between the instruction
addressed to philosophers
leges, addressed to
was all the more
time, and with his
power, the philosophers
leges were obligated

ernment that should wound them in
most sensitive spot, by perverting and
ing the minds and consciences of their
n?

ay we have free choice of instruction,
nsequently the problem no longer cries
loudly and peremptorily for solution as
ousin's time. But if the state does not
private schools, it yet renders their ex-
difficult, almost impossible. Though
is not the only teacher, it is almost
one. It teaches with the nation's
nd by the nation's authority. When-
state sets forth a doctrine, it must
not to offend any church, and espe-
to offend the Catholic Church, since
n is the religion of the immense ma-
e fathers, and of all the mothers.

ence be harmonized? On the
right to think and say anything
er, the prohibition to attack or
doctrines. Cousin hit upon a course
which I think he had too much
Philosophy can yield none of
the Church none of her dogmas
master, I should eschew
ferring philosophy
University faculties
ophy of the colleges
methods and the
such as the "Ph
cartes' "Discour
times. Cousin
and religion have
and are not addressed

freely to choose a doctrine, — that is, to be a philosopher. It is curious to see, — yet rejoice, for you have no say to the philosophers, "You me, and I am a philosopher;" and for him turn to the Church and say, for myself and for all philosophers dependence, — yet be not anxious the present or the future, for my s orthodox."

us that only false philosophy and are at loggerheads. This is the man who has become chief of philosopher's world. The inquirer become chief of police in the world, and the true philosopher,

Before 1830, Romanism being
ligion, the Church could attack
its principle. After 1830, oblig
feint of yielding this point, the
her ground of attack to panth
ism was found in Cousin's
his Preface of 1826. His di
listened to. What the mas
Church attributed to all
The clergy thereupon renew
declamations against panth
everywhere, "These are
schools to which you are
your children."

I think Cousin
avowing pantheis
inwardly accused
acted
him

... does it not seem that one ought
to be safe behind a father of the Church, and
a father?
We must, in fact, distinguish with care be-
tween the two Cousins, — Cousin as instructor
before 1830, and Cousin as superintendent of
action after 1830: Cousin militant and
in regnant. On reading over his lectures
from 1815 to 1830, I think I sometimes see a
ring after effect, — the vice of the orator;
sometimes the absence of a solution is hidden
under the wilful obscurity of a formula, —
the vice of the rhetorician; but I never see the
play of a free spirit, if not always of a
sound intelligence. I do not find the
characteristics in the writings that he com-
pares becoming administrator of philoso-
phy now seems, on the contrary, anxious

a philosopher; he is but a preacher and discreet preacher. In saying I mean to attack Cousin; I mean

He thought that mankind could not progress, but to religion and piety. Philosophy guides the chosen few; it is the principle of organized and self-contradiction. It disappears or becomes a civilization. Even during the Middle Ages there had been no philosopher, almost the whole world would have been without it. It is so essential, — with it is, for morality, — For has philosophy the



This point of view must be
to understand certain of Cousin
the chief acts of his administration
have no chaplain at the Normal
a chaplain would hamper the
philosophy; and at this great school
must be freely expounded.
the presence of the parish
tonal school board; he decided
prosperity was possible for
without the friendly patronage
and he placed the recitation
among the most important

It has often been repeated
self made a catechism for
A catechism! This is a
truth, though not much
complete title of this
hard to procure: "Book

self. After having added that
part is taken from the Holy Scrip
doctrinal part from the most ce
chisms, the author is pleased t
"this compend, intended sole
does not do away with the dic
whose office it remains to pr
gious exercises appertaining

I doubt whether this conce
was calculated to reassure t
superior right to teach r
and whether this declarati
the most celebrated catec
touching the book's ortho
been asked why
cessary for the schools

stance. — Q. How can this be
A. The Father cannot subsist
without knowing himself, and
self he produces his Son. [If
notes, he would not fail to w
the page: God's thought i
thought.] — Q. How has th
same nature as the Father
A. The Father and the So
one moment without lovin
by loving one another the
Ghost." And a little farther
these two natures [the
human nature] make t
Christ? — A. In about
and body in ourselves

tion of college professors who
to be directed either against the
due to religions or against their
We all taught the absolute inde
thought, and consequently of ph
this point he was as firm as ar
all avoided with the greatest ca
questions purely theological, su
ity, the fall, redemption. But r
their theological dogmas, hav
dogmas. They have their
spirituality and the immortal
to human freedom, as to mor
A college professor, or eve
fessor, who should have ex
cerning the spirituality of



that he was at bottom very just; reflection, we always found a motive had seemed to us mere caprice

This complex man, of whom traits of avarice and traits of a fancy somewhat rare among functionaries, — he was fond of young professors about him, and invited them a dinner. You know the elor. He lived at the Sorbonne for this is the name of the rooms. He did not keep open morning he ate bread and butter of cabbage soup, or truly a hermit's repast. Some su- dined with his great friend

... was very en
attempted to talk meta
psychology, each accord
passion; but Cousin, a
nothing but the duty of
rant on Good Friday.

He had no other d
house in which to r
we dined, our little
"Not a very gay dinn
Philosophy was th
blows, he would bea
and would not suffer
share in the comb
possible we must fir
proachable. "Don'

with a solemn
Pantheism was
him, and
Pantheism
when the great wa
consequently against
m, gentlemen [I omit
spiced with invect-
united by the Rev.
preaching a Lent-
if you
call at once upon
his great specific. He
that his pro-
had free access
to the
palace.

This was his great specific. He
Pretended to think, that his pro-
Philosophy always had free access
to the
palace.
Normal School
and just how
the speeches
at would be
think that
itor at the
He ex-
ur third year at the
cribed to us before
proceed at the palace
make, the replies
By the way, I do not
elf a very constant
e Archbishop of Par

our respective doctrines touch
grace. Be on your guard
cause the bishop is very
often told me that nothing
like theological studies.
diplomatists should begin
school of Saint-Sulpice.
discussion with him! All
question of free-will. On
invincible. What is subst
ity? 'Do you admit, M
lieve in the independence
and the freedom of our
belief perhaps further t
carry it. Should he
mien, you will immedi
I am dependent upon

...t was ... by the ... which he was
...wing very prudent, that the complaints
...ntst him, assumed alarming proportions.
...ntst him, assumed alarming proportions.
the morrow of the Revolution of July, M.
Montalembert and the Rev. Abbé Lacor-
e had demanded liberty of instruction.²
... had demanded it with entire sincerity,
...se they wanted it and had a passion for
...t. Veuillot did not want it, but with pro-

...hen we rise," words of Don Rodrigue when describ-
...ccess of the ambuscade he had formed against the
... "The Cid," Act. IV. Scene 3.) — TR.
...erty, that is, for persons outside the official hierarchy
...struction to open schools." See Matthew Arnold's
...escription of "A French Eton." "Free instruc-
...s, therefore, private rather than gratuitous in-
TR.

...
was disastrous to themselves.

"I take this weapon," said he from your own hands, because with which to overthrow you overthrow you, eclectics, you cause you are the enemies Cousin answered that he was "Ah! suppose you were Veuillot; " you are certainly you were never a materialist materialism is one of my faults you, because you are phantoms rights you claim for yourself claim for itself in its own hand."

This fierce adversary

to them from every quarter. "L'Uni-
" was eagerly seconded by the whole
ious and Legitimist press, separated from
other respects by a great gulf. In these
ournals the controversy was scholarly, keen,
se, while Veuillot howled and bellowed,
out, after all, losing any of his strength.
awled in order to attract and arouse the
i. He represented the university men with
ic force that was irresistible. I know not
rest laughed; but I often laughed as
good comic play, somewhat burlesque,
ery pointed. Nevertheless, I was more
ndignant, for he was dishonest; he gar-
exts to suit himself, attributed to one
elonged to another, drew inferences
plied in the principles, attributed evil
euillot's ultramontane newspaper. — TR.

Among pamphleteers as Pascal
numerous Veuillot's imitators:
author — must be reckoned
writer of "The University of
yet he had little of Veuillot's
eclectics found readers, for the
part in it. I remember
Bishop of Chartres, in view
of writing two large volumes
restoration of divorce.
large volumes on
volume. I wrote
and this was not
divorce, but to
my whole life long,
passionate enemy,
ample to show
how

ness. The ~~that~~ ~~entertained~~ a sin-
rejudice. Pierre Leroux set out with
principle that every philosopher is neces-
pantheist. When a professor declared
was not a pantheist, Leroux retorted:
"You are a pantheist, being a philoso-
and moreover Cousin, whose valet you
square cap and robe, is incontestably
ist. You are afraid of ~~Veuillot~~ and
ts. You are a coward ~~and~~ a disgrace to
y."

against the philoso-
third party, — that of ~~the~~ statesmen.
men, in so far as they ~~were~~ philoso-
which, indeed, was not ~~a~~ — were of
others' opinion. But a ~~S~~ statesmen
peace at any price; ~~is~~ disturb-

hands full : first, to keep his
giving occasion for criticism
ing; then, when, in spite of
peared, to keep them from
they complained of this
said, "I take it all on my
was himself thought to be
almost accused of
University that it was first
a cardinal," — a very ha
he was not the only vic
ganic law of 1844
made it his duty to give
He collected his st
and May, 1844, in st
curious volume the
entitled



ence, and there were others aimed
rectly and personally. But he soon
tables. Received at first with a ce-
ness seasoned with curiosity, then
ing favor, he soon felt himself in
assembly and vanquisher of his
He was not admitted to be right
but was grudged neither admirati-
of sympathy, — in short, he had
preserving philosophy and the U-
threatened ostracism.

To M. de Montalembert,
maiden speeches in
pion of free instruction, the Cham-
much politeness toward the
gance toward the doctrine, he
doctrine

under the Restoration had but one
to take from the clergy the control th
cised over education, and to exercise
stead. The Liberals had seized con
1830; they were as jealous of it as th
cessors; they exercised it with the sa
ity and with the same severity. T
not play this part so well as the
for two reasons: because they coul
the Catholics, claim infallibility and
selves the possessors, the keepers, o
and because they styled themselve
the very moment when, by sup
instruction, they confined fre
science to that inner tribunal
human power can encroach.

tion, there not a risk of banishing Him from hearts and consciences? Every one of him felt, while he spoke, how perilous for an assembly made up of generalists, lawyers, scholars, and a single philosopher, to plunge into meetings; and there was an amendment proposed to have the philosophical part arranged by the Cabinet! There was a burst of laughter when Cousin undertook to describe in advance the Cabinet which Marshal Soult should give on the origin of our ideas. Cousin's of these debates with greatly increased attention. The whole University was full of it, and gave noisy evidence of it.

programme, and had even been
At this news Jacques and I
than ever. We saw the
not signed the "Descartes
nitz," we should have been
our project. The principle
to the list of authors Father
André, of whom, I confess
thought. Cousin took
publication of the philosophy
André, — an honor to
unexpected. It was

There was something
of doing. On looking
explain his conduct,
whole body of his

philosophy. They would
echoes, and would have become P

It disappeared. In those days
was foundering and vanishing.
had, in 1849, one more great in
ministrative activity, and it was
was a member of the Commission
by M. de Falloux to prepare
This commission was composed
members, among whom the
five University men and two
M. Thiers was chairman.
were scarcely more than
him and M. Dupanloup.
a considerable majority; but
in the minority, had first

freedom a return to clerical
seconded by M. Cousin, preserved
tices of the University, but to do this
all the authority of the one and a
quence of the other. At certain
in the discussion a rupture was
Among other things, the Catholics
give the religious societies exclusi
Primary instruction. Cousin ple
cally for lay teachers, and succe
them from exclusion, and succe
tion, M. de Falloux. For sec
recall the Jesuits;
opposed this with but M. Thi
to be given up. so much
say, "the societies M. Dupan
recognize



ical teaching disappeared even
colleges retained nothing but
Of course Cousin had lost 1

Jacques went to meet death
I abandoned teaching rather
to the Empire. The news
to us. . These were hard times
those who had to work for
I continued to see M. Cousin
I had supplied his place
years; his place was now
my pupils, an abler man
whom he had reason
Cousin's great admiration
tributed to estrange us

sell, ~~not~~ ~~to~~ ~~be~~ ~~in~~ ~~the~~ ~~same~~ ~~way~~;
same ~~way~~; give yourself the me-
benefit of perseverance. If you
subjects, you may show the flexibi-
mind; you will not show its str-
must have a career, and give u
life."

Cousin made so great a mark
that he may be said to have his
faithful to this precept. He con-
nity compose works on liter-
subjects; he was none the less
temporaries and for posterity.
Those who think he was less
than a philosophical preacher
he, like Cicero, especially less
was a kind of noble and
will say that his digressions

and the scourge of philosophy
our weak reason, to which he gives
and tragical shock without being able
destroy it or to get rid of it. Cousin
about Pascal for a whole year,
on Pascal a book even more
philosophic, — an altogether pe
monograph. With this book i
episode in his life which, whi
aggrated, is not greatly to
episode that made a terrible
term. The tale is really a t
Among Jouffroy's papers
material for a volume of "J
widow intrusted these manu

the importance of the pro-
of ideas, was not long in finding
in becoming absorbed in it, like
master." This young master was
had entered upon the teaching
before being a philosopher. In
that day he could not have
Jouffroy's simple and true P
struck no one, and would pro
unnoticed, seemed to Cou
How could Jouffroy have
how could Damiron hav
it stand? "You must le
such thing. I can
phrase, set an incor
rrect p

we are indebted for an admirable
Cousin first read it to the French
and before long brought it
that has given rise to several
Pascal's "Thoughts." The
him, after that, of taking liberty
prose!


In reading this dissertation
a new edition of Pascal's
impressed by three things
and breadth of Cousin's
evident pleasure he takes
and critical questions, a
for fine editions and
variants and of manuscripts
he presented to the
served and one of the
th

copy
told Beauzonnet to give himself
They two planned to make a peer
The finest skins were examined, t
different kinds of gilt was teste
made on purpose. The very ca
masterpiece. On one side were
arms of France, on the other
lenburg-Schwerin. Within, t
quartered. Nothing could eq
of the tracery, the elegance
tion of the ornamentation. I
Duchess had come, and had
very gracious reception, and
in the binder's hands. At
when all was complete. Th
ported, with immense prec
zonnet's shop to the Sort

... sought out no
... he simply began to laugh, and con-
... that he could not make up his mind to
... with so rare a masterpiece. Yet it is not
... among his books: as for the poor prin-
... she did not get it.

... could better understand Cousin's enthu-
... for bringing out fine unpublished works.
... aine, who gives him high praise for having
... passion, and for more than once arousing
... others, cites a page of his in which he
... s the possessors of Malebranche's letters
... lish them. "They commit a robbery by
... ning these letters to oblivion," said he.
... re our rightful *due*, — the patrimony
... of letters. If *the proprietor* of these
... ts dreads the *expense*, I will defray

to tremble. He questions the
gazes at the audience. Finally
chaser enters the room. Cousin
him. "What use could you make
he lectures his man on the
ting such a treasure into
great oversight on the part
matist! The more he insi
lute is his rival. It is imp
with that long purse. C
yield. The bookseller re
pages and hands them over
Straightway Cousin changes
you going to publish this
Then follows the whole
many developments by



of its owner who was much
plimented him on his feigned
feigned indifference, spoke
and said, as he was going
publish?" "Why, I told
other. "My resolution
being the case," rejoined
you a large-paper copy
now." His interlocutor
lip, in the consciousness
outwitted. There was
to show himself a
This he did, and did
Cousin had been
study of French
century. The result
rather to foreign

first part of the century, the
bulent part, which he evide
more faultless and more ord
nant in Europe under Lou
have devoted himself to t
preachers, — since he is o
the great writers ; but no
the women, and no longer
tere women like Jacqueli
inamoratas and the fair
quents the salon and the
the cloister. Does he
Mazarin, it is to study t
when Mazarin tested c
court the political geni
succeed as well as Richelieu

... as the posthumous
Madame de Longueville? He is the
man, apparently, of whom it may be said
he loved a mistress who had been dead
two hundred years. He simply paid
dresses to a captivating woman who, as
the sister of the great Condé, had some
of her brother's undisciplined *tempe*
Taine, who wrote about M. Cousin a mo-
liant, most witty, most profound, and
malevolent book, says very humorously
Cousin fancied himself the brother-in-law
Condé and the rival of La Rochefoucauld.
fact is, that this history of Madame de Lo-
ville, in spite of a bibliographical display
haps slightly out of place but certainly
amusing to those acquainted with M. C

This judgment is, in my opinion, severe. Sainte-Beuve, writing as a learned and highly-cultivated man conversing in a drawing-room, analyzes and describes his subject with precision and refinement, and takes special care to be true and complete, if need be, to a detail until it is perfect. This delicate and charming style introduces you, without mannerism, to intimacy with his personages, discloses their secrets, enables you to lay your hands on their qualities and on their defects. In his simple and unobtrusive style, you do not think of it as a noisy phrase, on the other hand, it helps you to think, for it is unobtrusive. One feels that Michelet does not

with M. Co.

ing fond of pedants. Quota
texts, especially when too f
ing, I grant. Yet they g
this is one step toward
impression. Michelet n
not a note in his histor
chance in the world, he v
page an author's name, l
ing chapter and title.
him at his word; and a
ysms of admiration or
course. The "folios" i
all a joke. Cousin wa
friends of folio volume

the stands for him. The whole is
captivating, confusing; everything,
the movement, is exaggerated. Mich
no calm, *disdains* repose; his cours
but it leads to an enchanted land.
wizard has taken us by the hand,
not stop if we could. For these ma
tures, according to M. Taine, Cousin s
a formal description. Spectacles
yardstick in hand, he takes no step
adducing reasons and citing authorities.
the lady a particle of beauty, he tells v
of her portraits indicate it and which on
Describing her bedroom, he would give
upholsterer's name if he could. For the
tiest detail he has texts which he quotes

plaint against them. Still, I
own reasons — as M. Taine ha
ing fond of pedants. Quotati
texts, especially when too fre
ing, I grant. Yet they giv
this is one step toward p
impression. Michelet ne
not a note in his historic
chance in the world, he w
page an author's name, h
ing chapter and title.
him at his word; and as
ysms of admiration or
course. The "folios" i
all a joke. Cousin wa
friends of folio volum

We are in many respects authors, but not in respect to quarrelling with M. Certain declamations here and his books, — for I will not repeat with Sainte-Beuve writer's inspirations, which may take, are neither halves."

I retain, therefore, all for these learned and us inventories and catalogues even these un a certain charm, relative

... was very fond of re-
handling and completing his thought, throw-
ing it first into the form of a sketch, then of
a review article, and finally into the definitive
form of a volume, to which — having com-
pleted his discovery and fully developed his
thought — he would append citations, supple-
ments, analytical tables, much after the fashion
of his ancestors, the scholars and wits of the
sixteenth and seventeenth centuries. Even dur-
ing the metaphysical fever of the first period
of his life he sometimes slipped into scholarly
researches and literary labors. I have already
mentioned that in 1820 and the years follow-
ing instead of composing an independent
doctrine, he busied himself with the

lator of Plato would read "Cy
while it is easy to see that the
"Cyrus the Great" has transl
whole secret of this life is, th
and cultivated most of all th
losophy. He took up philo
place as a subject to preach
the metaphysical fever, wh
fifteen years athwart the sc
suddenly at the moment
abdicated in his favor and
her master. His great ser
cal order. M. Janet et
talent to rehabilitate him
as the founder of a scho



and brilliant studies. They
fancy, to the Normal School,
first to enter, and which he inf
foundly, — first as a pupil, im
ward, at the age of twenty, as in
at twenty-one, as instructor in
twenty-three he is Royer-C
in the Literary Faculty. V
ture? Close by, in the hall
College, — then annexed
Louis the Great. But he
long; the novelty and bri
ing attract such throngs
this very hall of the So
returns to-day after half :

ence he sets forth seems to be
all sciences. He speaks slow
speech follows the movement
and his thought seeks out the
the very eyes of his hearers,
emotions aroused by his disc
powerful language, glowing, va
yet correct, clear and yet a
adapting itself to the most diffi
reasoning in metaphysics and y
of its limpidity, combining in ju
elevation and grace, by turns st
charming, — a scholar's learning
strength, a master's eloquence!
So young and already so famo

1030
philosophy living and powerful, sur-
aspirations of the nineteenth
must forever bear its stamp.

The year 1830 invests him
of philosophical instruction;
all the intensity he has hitherto
a teacher. He assumes the
the Normal School, presides
tions for fellowships, gives pro-
gramme and their orders,
them, animates them with
ishes them with his doctri-
ners in his task; for he
teaches at one and the

able
I would fain have heard M. C.
sermon. Had he spoken before
I have described, while every listener
called to mind the splendid achieve-
life, he would have appeared what
was, — one of the most powerful men
nineteenth century, to which he
by his excellences and by his
which he made his own by virtue
he gave and the services he
friends, who were never numbered
who are innumerable, all whom
mately, may have grievances
or against his doctrines. For